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of his return in 1884 as Regius Professor of Modern History. The fourth shows him, long-bearded and very gray, at work in his Oxford study, 16 St. Giles, at the age of sixty-eight, only about four months before his death. He is sitting at a large table, which is covered with manuscripts and books.

HERBERT B. ADAMS.

A History of Slavery and Serfdom. By JOHN KELLS INGRAM, LL.D., Senior Fellow of Trinity College, Dublin; President of the Royal Irish Academy. (New York: Macmillan and Co. 1895. Pp. xiv, 285.)

MR. INGRAM's history of slavery and serfdom is his article on "Slavery," in the *Encyclopædia Britannica*, made by additions and the attractive print of a Black publication into a book of nearly 300 pages. His aim is to present such general knowledge of the subject as all well-educated persons should have. He describes briefly the slavery of Greece and Rome, then the change in Europe from slavery to the serfdom of the Middle Ages, and then the change, ending only in our own time, from serfdom to free labor, to personal independence. All this he treats as one great social movement, whose beginning was the enslavement instead of the slaughter of captives in war, a distinct advance in civilization, and whose slow steps upward then came about by the possibility of the absorption of slaves and serfs into the general popular body. To this is added a survey of the growth and abolition of negro slavery in America, and of the present condition of slavery in Africa and the East.

Although Mr. Ingram aims to give a complete account of slavery and serfdom in modern as well as ancient times, and does give in considerable detail the condition of the slave in Greece and Rome and of the later serf, we find no description of what African slavery in the West really was at the time when the long contest over abolition was going on. Viewing that slavery of modern times as no natural outgrowth of previous social conditions, but as politically, as well as morally, a monstrous aberration, he passes on to its abolition. At the close of his brief account of abolition in the United States—covering only twenty pages—he states that it is difficult to believe that the position of the negroes of America is finally determined; that the indelible mark of color must, apparently, keep the races apart and prevent a close degree of unity in the population; and that it is not easy to believe in the perpetual, peaceful co-existence, in a modern republican and industrial state, of a dominant and a subject caste, possessing the same political rights. Also, he quotes not only Jefferson's strong denunciation of slavery,—strong enough to suit an abolitionist of 1850,—but Jefferson's equally strong conviction that the Anglo-Saxon and the African races, equally free, could not live in the same government. But he evidently attributes this state of things chiefly to the mistaken ideas of the Southern whites—to the "contemptuous and exclusive feeling"

which he fears will continue to exist; and he says that the question of slavery and abolition in the United States ought to have been regarded "as a part of the world-problem of the proletariat."

We believe that Mr. Ingram's denunciation of modern slavery is just, but that his understanding and his treatment of it, in the United States at least, are incomplete. To understand abolition, slavery itself must be understood as it appeared to the thoughtful American of a generation ago, South as well as North. It cannot be treated "off-hand" from general principles, nor can it be treated at second-hand, unless the authorities are, comparatively speaking, judicious. The books which Mr. Ingram cites as references for abolition belong, all save one, to the controversial literature of the abolition school. Different from the questions presented by the slavery of antiquity, and by serfdom, the question before the people in the states where there were many slaves was very largely a racial one. Selfishness certainly blinded many men, and pride and resentment at what was regarded as impertinent interference of abolitionists certainly influenced all, but the leading question to the good men and good masters, who were in a great majority, and who saw their servants well cared for and happy, was what would be the future both of the blacks and of the community, were slavery abolished. The student of slavery, in picturing it, ought to be able to-day to put himself, for a time, in the place of the conscientious Southern planter. After doing so, he will probably rejoice none the less that slavery is abolished, but he will hardly express himself as Mr. Ingram has, for example, in saying that "The Christian churches in the slave states scandalously violated their most sacred duty" in advocating the maintenance of slavery, etc. And to-day, too, there may be thrown back on the subject the light which comes from the years of Reconstruction, from the results of the grants of freedom and citizenship to the African race.

JEFFREY R. BRACKETT.

Adoption and Amendment of Constitutions in Europe and America.

By CHARLES BORGEAUD. Translated by Charles D. Hazen, Professor of History in Smith College. With an introduction by John M. Vincent, Associate of the Johns Hopkins University. (New York and London : Macmillan and Co. 1895. Pp. xxi, 353.)

MR. BORGEAUD is one of the few European students of political science who understand that the tendency of modern institutional forces is most clearly revealed in the New World. Europe, America, South Africa, Australia—whatever lands, in short, the Aryan man has acquired—all exhibit the same social phenomena. The civilized world is one. But the historic conditions have been such that the English-speaking parts of America have been able to work out those political ideas which we are apt to call modern both at an earlier date and in more logical form than